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## The Impact of Philosophy and Theology Service-Learning Experiences upon the Public Service Motivation of Participating College Students

For much of the nineteenth century, the final graduation requirement at many of America's universities was a "capstone course" on moral philosophy taken during a student's final semester of university and taught by the university's president (McClellan, 1999). Through both the requirement and its instructor, universities sought to express loudly and clearly to their students that graduates were expected to apply the knowledge they had spent the past four years acquiring in ethical ways and in service to others. However, this tradition of a required course in moral philosophy had largely disappeared from American universities by the start of the twentieth century. As occupational and professional programs began to compete with the traditional liberal arts education, the moral and civic objectives of many American universities were largely replaced by economic objectives (Brint, 2002; Soo & Hartley, 2009).

Ignatius University<sup>1</sup> represents an exception to this pattern. Ignatius University is a competitive Catholic university in a large American city. With a mission of "integrating intellectual, personal, ethical, and religious formation," Ignatius University has required its undergraduates to engage in moral philosophy and theology coursework since the school's founding more than a century ago. To this day, all Ignatius University

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undergraduates are required to take four courses in philosophy and theology.

The SERVE Program began at Ignatius University in 1970 as an elective through which students could meet the university's philosophy and theology requirements. By combining philosophy, theology, and community service, the SERVE Program seeks to demonstrate the relevance of philosophy and theology to the "real world" as well as to provide an opportunity for Ignatius University students to "serve others and foster social change." According to the SERVE program's website:

The mission of the SERVE Program is to educate our students about social injustice by putting them into direct contact with marginalized communities and social change organizations and by encouraging discussion on classic and contemporary works of philosophy and theology. Our goal is to foster critical consciousness and enable students to question conventional wisdom and learn how to work for a just society. We accomplish this by helping our students make relevant connections between course material and experience with community service.

The academic component of the SERVE Program is a year-long course in philosophy and theology entitled "Person and Social Responsibility." Students meet twice a week for lecture and participate in a weekly discussion section. While the content of the SERVE course varies somewhat across the 12 philosophy and theology faculty members who teach in the program, typical readings include works by Plato, Aristotle, Rousseau, Foucault, Freire, Malcolm X, and Jonathan Kozol.

In addition to this academic course, all Ignatius University students participating in the SERVE Program choose a community service project from a menu of more than 50 choices that include tutoring urban elementary school students, volunteering at a suicide hotline, working in an emergency room, helping low-income families apply for affordable housing, and tutoring prison inmates working towards their GEDs. Students devote 10 hours a week to their respective placements for the entire academic year.

Every year nearly 500 Ignatius University students express interest in the 400 seats available in the program, which the SERVE Program assigns via a randomized registration lottery. As a result of this randomized assignment process as well as the relatively large number of students who participate in SERVE each year, this investigation of the SERVE Program offered robust insights about the impact of philosophy, theology, and community service upon the public service motivation of

participating college students. The research questions guiding our investigation were the following:

1. What impact does the SERVE Program have upon participants' commitment to public service?
2. How do SERVE participants describe and understand the impact of SERVE upon their present and future commitment to public service?

Our goal in addressing these questions was to offer concrete insights to university scholars and administrators about the role that philosophy and theology can play in fostering a commitment to public service in college students when integrated with meaningful community service.

### *Research Context*

UCLA's Higher Education Research Institute (2009) defines community service learning as "a form of experiential learning where students and faculty collaborate with communities to address problems and issues, simultaneously gaining knowledge and skills and advancing personal development." Furco (1996) explicitly distinguished between volunteerism, community service, and service-learning by noting that "service-learning programs are distinguished from other approaches to experiential education by their intention to equally benefit the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring" (p. 7). In this literature review, we take care to focus on scholarship considering university-level *service-learning* experiences rather than simply *volunteer* or *community service* experiences.

Even within Furco's (1996) definition of service-learning, however, there remains significant variation among service-learning programs in terms of their objectives for students. For example, Battistoni (1997) has asserted that some service-learning programs have philanthropic learning objectives while others have civic learning objectives. A philanthropic objective "emphasizes service as an exercise in altruism" while a civic objective "emphasizes mutual responsibility and the interdependence of rights and responsibilities" (p. 151). Kahne and Westheimer (2003) made a similar point in asserting that different service-learning programs promote different visions of citizenship. They described three different conceptions of citizenship—the personally responsible citizen, the participatory citizen, and the justice-oriented citizen—and noted that the conception of citizenship favored by a particular program will

have a significant effect upon the learning associated with that program. Kahne and Westheimer characterized the justice-oriented approach as “one that calls attention to matters of injustice and to the importance of pursuing social justice goals” and noted that this vision of citizenship is the one “least commonly pursued” by service-learning and other citizenship programs (p. 243). In fact, scholars have reported that only 1% of all service-learning programs conceptualize service through this justice-oriented lens (Boyle-Blaise et al., 2006). However, as was made evident in this paper’s introduction, the SERVE Program’s mission statement described justice-oriented objectives for participating students. For this reason, we seek in this literature review to focus particularly on scholarship considering service-learning endeavors with a similar justice-oriented focus.

### *Positive Effects of Community Service-Learning*

More than 200 studies of service-learning experiences have been conducted over the past two decades, and many have demonstrated positive effects upon participating college students. Giles and Eyler (1994) found that college students participating in a human development course with a “community service laboratory” became more confident about their ability to influence social issues and less likely to blame social service clients for their struggles. In an American politics course, Markus, Howard, and King (1993) found that students randomly assigned to the service-learning condition demonstrated significant differences from their classmates in their desire to help others in need and in their commitment to pursuing careers in the helping professions. Likewise, Kendrick (1996) found that the students in a sociology course randomly assigned to participate in a related service project demonstrated significant differences from their peers in their beliefs about social responsibility and personal efficacy.

In a study of a university-level ethics course, Boss (1994) found that students randomly assigned to participate in community service demonstrated greater gains in moral reasoning than their classmates in the control group. Other scholars have found similar effects in journalism courses (Cohen & Kinsey, 1994) and psychology courses (Bringle & Kremer, 1993). Moreover, Vogelgesang and Astin’s (2000) study of service-learning experiences across a number of academic disciplines revealed that participation in *service-learning* experiences was a stronger predictor of intention to pursue a service-related career than participation in stand-alone community service.

Other researchers have demonstrated community service learning to have positive effects as well. In a study that considered service-learning

experiences connected to a diverse set of university courses, Batchelder and Root (1994) found that the service-learning participants demonstrated a much deeper understanding of complex social problems than their classmates in the control group. In a similar study, Moely and colleagues (2002) found that service-learning participants demonstrated significant gains in their recognition of social inequity and expected participation in civic activities. Finally, Jones and Abes (2004) found that four years *after* a university-based service-learning experience, participants still attributed the experience with having strengthened their commitment to doing socially responsible work and the development of their “caring self” (p. 160). In short, a majority of the scholarship considering university-level service-learning has found positive effects on a variety of outcomes that range from increased racial and religious tolerance (Barber et al., 1997; Myers-Lipton, 1996) to reduction in stereotypical perceptions of the poor and elderly (Boyle-Blaise & Kilbane, 2000; Greene & Diehm, 1995) to increases in empathy and civic engagement (Eyler, Giles, & Braxton, 1997).

#### *Community Service Learning and Civic Engagement*

While there is a growing body of research documenting the positive effects of community service learning upon participating college students, the relationship between service-learning and other forms of civic engagement is less clear. On one hand, several scholars have reported a positive relationship between participation in a service-learning program and civic attitudes and behaviors (Eyler & Giles, 1999; Vogelgesang & Astin, 2000). Myers-Lipton (1998) found that college students participating in a service-learning experience demonstrated significant changes in their sense of civic responsibility and commitment to civic behaviors in comparison to college students involved in non-course related community service and students not involved at all in community service. Likewise, Mabry’s (1998) study of service-learning experiences across 23 different universities found that these experiences had a significant, positive effect upon the civic attitudes of those students with little prior community service experience. Rice and Brown (1998) reported that undergraduate participants in a required service-learning course scored significantly higher on a civic participation scale at the conclusion of the course, and Exley (1996) found that service-learning participants at Miami-Dade Community College developed a more positive attitude towards community involvement and citizenship. Finally, in an analysis of national longitudinal data collected by the Higher Education Research Institute, Denson, Vogelgesang, and Saenz (2005) found that college students who participated in service-learning in col-

lege were more politically engaged six years out of college than peers who had not engaged in service during college.

Other scholars, however, have reported that there is little evidence of a positive relationship between participation in service-learning and civic behaviors such as voting, contacting public officials, or becoming engaged in community affairs (Kirlin, 2002; Perry & Katula, 2001). In a study of college students participating in both service-learning experiences and community service experiences, Hunter and Brisbin (2000) found that neither of these service experiences significantly impacted participating students' beliefs about politics, political elections, elected officials, or their own roles as citizens. Moreover, Miller (1997) reported that undergraduates participating in a service-learning psychology course at the University of Michigan demonstrated significant *declines* in their beliefs about their capacity to make a difference in the world. Several other scholars have reported service-learning experiences to have no significant effect upon participating college students' sense of efficacy to address social problems (Giles & Eyler, 1994; Hudson, 1996; Markus, Howard, & King, 1993). Such findings have led Hunter and Brisbin to assert that, "Service learning, even with explicit classroom discussion ... is not a miracle cure for students' political apathy, civic disengagement, or lack of support for the values supporting pluralist participatory democracy" (p. 625).

A recent study of the AmeriCorps program, *Teach for America*, has also raised important questions about the relationship between service and other forms of civic engagement (McAdam & Brandt, 2009). *Teach for America* is a public service program that places recent college graduates in under-served urban and rural schools. McAdam and Brandt found that *Teach for America* alumni demonstrated lower levels of voting, charitable giving, and civic engagement than a comparable peer group of individuals who had been accepted into the *Teach for America* program but then had decided not to participate. While McAdam and Brandt's study focused on community service rather than service-learning, the authors' findings about the tenuous link between service and other forms of civic engagement would seem to hold important implications for the service-learning scholarship as well.

A number of scholars have offered explanations for this seemingly weak relationship between service-learning and other forms of civic engagement. Drawing on a 1999 study by the United States Department of Housing & Urban Development of 600 service-learning programs, Kahne and Westheimer (2003) noted that more than 90% of the community service experiences offered to college students through these programs entailed direct service such as tutoring or serving food rather

than political advocacy or organizing. According to Walker (2002), the problem with this nearly ubiquitous focus on direct service “is that it can encourage students to think that their individual actions are enough and that focusing on larger structural issues is not necessary” (p. 186). Likewise, Barber (1984) has asserted that service-learning programs “though which the lucky serve the needy may help illuminate our humanity, but they cannot ... create a sense of common responsibility connected to liberty, nor provide integral solutions to structural problems” (p. 235).

Battistoni (1997) and Boyte (1991) have gone even further in reporting that many participants in service-learning programs conceive of their service as an “antidote to politics” or an “alternative to politics” rather than a bridge to greater political and civic engagement. Perhaps it is for this reason that, although college students are participating in community service and service-learning opportunities in unprecedented numbers (Dolte et al., 2006), Damon (2008) has reported that, “There has never been a time in American history when so small a proportion of young people between the ages of twenty and thirty have sought or accepted leadership roles in governmental or civic organizations” (p. 174). In short, the high rates of participation in service-learning experiences during the college years have not translated into a greater commitment to public service following college.

#### *Service-Learning on a Catholic Campus*

According to Heffner and Beversluis (2002), “Most Christian colleges have a legacy of service and see education for service in the world as central to their educational mission” (p. xxix). Referring specifically to Jesuit universities, Cuban and Anderson (2007) reported that “The unification of service-learning under the mission is not uncommon in Catholic Jesuit Schools ... [because] social justice, in the Jesuit understanding, requires community participation, solidarity with other humans, and care for the earth” (p. 145, 149). Likewise, Fleming (1999) has observed that “Service-learning offers a potent and engaged pedagogy consonant with the long and successful history of Jesuit education, consistent with the central tenets of Ignatian spirituality, and compatible with the Jesuit focus on educating students for a just society” (p. 2).

A number of other scholars offer evidence of the prevalence of service-learning at Catholic universities. In a study of service-learning opportunities at Seattle University, Cuban and Anderson (2007) reported, “With its Catholic service ethic, Jesuit intellectual traditions, and commitment to social justice ideals, the university offered fertile ground to develop an interdisciplinary, social justice agenda through service-

learning” (p. 148). Similarly, in their investigation of service-learning opportunities at Canisius College, Wright, Calabrese, and Henry (2009) have observed that “cura personalis (care of the individual) represents one of the core ideals of all Jesuit colleges and universities” (p. 274). Finally, Dalton (2006) has written that at DePaul University—the largest Catholic university in the United States—the institution’s commitment to social justice “is displayed in campus buildings, public statements, community service programs, and academic programs” (p. 3). As a result, Dalton reported that “DePaul’s community service programs are infused with an ethic of social justice and a strong moral imperative that helps students who participate in community service to consider a deeper sense of social responsibility than that motivated by charity alone” (p. 7). Recall from earlier in this literature review that few service-learning programs approach service from a justice-oriented perspective. However, these scholars suggest that Catholic universities are well positioned to introduce service-learning through a justice-oriented lens.

## *Methods*

### *Sample Characteristics*

This study’s experimental group consisted of 362 Ignatius University students enrolled in the SERVE program during the 2008–2009 academic year. This study’s control group consisted of 37 Ignatius University students who elected to participate in the SERVE Program during the 2008–2009 academic year but who were randomly assigned to the SERVE wait list.

The Ignatius University students in the experimental and control groups were proportionally similar in terms of gender, race, and religion. The experimental group was composed of 222 female students and 140 male students while the control group was composed of 25 female students and 12 male students. The demographic characteristics of the two groups in terms of race and religion are presented in Tables 1 and 2

TABLE 1  
Demographic Comparison between SERVE Participants and Control Group by Race ( $n = 399$ )

	<i>N</i>	Race					
		African American	Asian American	White	Latino	Biracial	Other
SERVE Participants	362	21	40	244	30	16	11
Control Group	37	3	8	20	2	2	2

TABLE 2  
Demographic Comparison between SERVE Participants and Control Group by Religion ( $n = 399$ )

	N	Religion							
		Protestant	Catholic	Jewish	Buddhist	Hindu	Muslim	No Religion	Other
SERVE Participants	362	81	215	6	5	7	1	31	16
Control Group	37	7	23	1	0	1	1	2	2

below. Since the SERVE Program is intended for sophomores at Ignatius University, all but 6 of this study's 399 participants were between 18 and 21 years old.

### *Data Collection*

Students in the experimental and control groups completed quantitative surveys in September of 2008 (Time 1) and then in May of 2009 (Time 2). These surveys requested information about participants' gender, race, religion, and other demographic variables. Also embedded in these surveys were measures adapted from a number of scales including Belief in a Just World (Peplau & Tyler, 1975); Survey about Poverty in America (NPR-Kaiser-Harvard, 2001); and Public Service Motivation (Perry, 1996).

Three hundred and eighty-six students in the experimental group completed the original survey administered in September (Time 1), and then 362 of these students completed the follow-up survey administered in May (Time 2). This high participation rate was due to the SERVE faculty mandating completion of the pre- and post-surveys as a course requirement. In the control group, 48 students completed the initial survey in September (Time 1), and then 37 completed the follow-up survey in May (Time 2). Limitations caused by these uneven sample sizes are taken up in the *Discussion*.

Qualitative interviews were also conducted in April of 2009 with a diverse group of 30 Ignatius University students enrolled in the SERVE program. To select these 30 participants, we requested that the 12 Ignatius University faculty members who teach in the SERVE Program nominate 3–4 students apiece who could offer diverse perspectives on the SERVE Program. Each interview lasted approximately one hour and was sufficiently structured to ensure that questions posed to students were open-ended, clear, and not overly complex (Maykut & Morehouse, 1994). Questions focused on students' motivation for participating in the SERVE Program; their experiences in the SERVE class; their

experiences at their respective service placements; particularly impactful assigned readings; and the program's impact upon students' beliefs, values, worldview, college major, extracurricular activities, and conceptions of success.

### *Measures*

The survey items that comprised the measures described in the previous section all utilized 5-point Likert scales to gauge participants' level of agreement or disagreement with a given statement. The measure of interest in this study was the Public Service Motivation measure, which consisted of five survey items adapted from Perry's (1996) Public Service Motivation scale. These survey items are presented below as Table 3.

A Principal Components Analysis (PCA) indicated that one key construct appeared to be measured by the Public Service Motivation measure, with the first component accounting for 44% of the standardized units of variance (eigenvalue = 2.23) and showing reasonable internal consistency reliability (Cronbach's  $\alpha = 0.68$ ) (Nunnally & Bernstein, 1994).

### *Quantitative Analysis*

The 362 Ignatius University students participating in the SERVE program were "nested" within SERVE sections (i.e., classes) taught by 12 different professors.<sup>2</sup> To account for the nested structure of the data set, we specified a multi-level model to examine the impact of the SERVE program upon participating students while controlling for the particular SERVE section in which students were nested (Raudenbush & Bryk, 2002). We also considered several potential individual-level and section-level moderators.

Individual-level student data (Level 1) included independent variables such as gender, race, religiosity, and pre-treatment public service motivation. SERVE section-level data (Level 2) included independent variables such as participation in the SERVE Program; the particular faculty member teaching the section in which a student is enrolled; and whether that instructor was a member of Ignatius University's philosophy or theology faculty. Individual-level demographic variables were considered for inclusion in the model if extant scholarship had found the variable to exert a significant influence upon public service motivation. For example, scholars have previously found gender (Nolin et al., 1997; Youniss et al., 1999), religiosity (Hodgkinson & Weitzman, 1987; Hoehn, 1983), choice of college major (Guimond & Palmer, 1990), and political affiliation (Lakoff, 1996) to be significant predictors of public

TABLE 3  
Public Service Motivation Measure

Question #	Statement
1	Community service is something very important to me.
2	I seldom think about the welfare of people I don't know personally. (Reversed)
3	I believe everyone has a moral commitment to do public service no matter how busy they are.
4	If any group does not share in the prosperity of society, then we are all worse off.
5	I have an obligation to look after those less well off.

service motivation. The section-level variables were included to account for the nested structure of the data-set within classrooms taught by both philosophy and theology faculty members. The full list of tested variables can be found in the Appendix. The independent variables for the final fitted model can be seen below for student  $j$  in SERVE section  $i$ :

$$\begin{aligned} \text{Post-Treatment Public Service Motivation}_{ij} = & \beta_0 + \beta_1 \text{Gender}_{ij} + \\ & \beta_2 \text{Religious}_{ij} + \beta_3 \text{Spiritual}_{ij} + \beta_4 \text{Poverty in Family}_{ij} + \\ & \beta_5 \text{Initial Public Service Motivation}_{ij} + \beta_6 \text{SERVE Treatment}_i + \\ & \beta_7 \text{SERVE Professor}_i + (r_{ij} + u_i) \end{aligned}$$

where:

- $\beta_0$  is the intercept parameter
- $\beta_1$ – $\beta_5$  represent the effects of student-level moderators on the outcome
- $\beta_6$  represents the main effect of treatment on the outcome
- $\beta_7$  represents the effect of the student's SERVE section/professor
- $r_{ij}$  represents the within-classroom variance
- $u_i$  represents the between-classroom variance respectively.

This model predicts shifts in public service motivation over the course of the 2008–2009 academic year in that the treatment variable (SERVE Participation) is predicting only outcome variance not accounted for by the pretest (Initial Public Service Motivation). The final, most parsimonious conditional model for Public Service Motivation is reported in the *Results* below. Effect size was calculated using Cohen's  $d$  (Cohen, 1988).

### *Qualitative Analysis*

The qualitative interviews with 30 SERVE students were recorded and transcribed verbatim. We then coded these transcripts using emic

and etic codes drawn from the scholarship on moral and civic development, service-learning, adolescent development, emerging adulthood, social justice education, and civic engagement.

Two co-authors coded each transcript independently, compared their work, re-coded, and then compared again until all coding discrepancies were resolved. Upon completing the coding and categorizing of the transcribed interviews, matrices were constructed that juxtaposed the themes and patterns emerging from the data with the relevant scholarship (Miles & Huberman, 1994). Narrative profiles were also developed for all 30 participants (Strauss & Corbin, 1990).

## Results

### *Public Service Motivation*

Table 4 presents descriptive statistics related to the total mean scores and adjusted mean scores of Ignatius University students on the Public Service Motivation measure.

On average, the Ignatius University students participating in the SERVE Program demonstrated statistically larger increases in public service motivation over the course of the 2008–2009 academic year than their classmates in the control group. Fitting a taxonomy of multi-level models and adjusting for initial PSM scores revealed statistically significant differences in the follow-up Public Service Motivation scores for the SERVE participants and control group participants ( $\beta_{\text{SERVE TREATMT}} = 0.29, p = 0.007$ ) and evidence of a small effect size (Cohen's  $d = 0.28$ ).

In short, the SERVE Program had a positive and significant effect upon Ignatius University students participating in the program. While the effect was a relatively small one, so too were the size and duration of the intervention (a single year-long course). Moreover, it should be noted that significant differences in public service motivation between the experimental and control groups occurred on a Jesuit campus

TABLE 4

Summary statistics for Ignatius University students' public service motivation ( $n = 399$ )

	<i>N</i>	Descriptive Statistics for Public Service Motivation		
		Pre-Test M ( <i>SD</i> )	Post-Test M ( <i>SD</i> )	Adjusted Post-Test Means
SERVE Participants	362	3.66 (0.59)	3.96 (0.56)	3.94
Control Group	37	3.81 (0.55)	3.81 (0.52)	3.72

in which the students in the control group encountered numerous other opportunities to participate in community service experiences. For example, a number of the students in the control group participated in service-oriented “immersion” spring break trips while others participated in one of the many community service opportunities offered by Ignatius University’s Community Service Center. In other words, the significant shift in public service motivation demonstrated by SERVE participants in comparison to their peers in the control group is all the more impressive because a number of the students in the control group participated in experiences that likely deepened their public service motivation as well.

The taxonomy of fitted multi-level models can be found in the Appendix. The estimates and statistics of the final fitted model are presented in Table 5 below.

Also evident in Table 5 is that several individual-level variables are significant predictors of Ignatius University students’ increase in public service motivation. These demographic variables include gender ( $\beta_{\text{GENDER}} = -0.11, p = 0.01$ ); characterizing oneself as religious ( $\beta_{\text{RELIGIOSITY}} = -0.11, p = 0.03$ ); characterizing oneself as spiritual ( $\beta_{\text{SPIRITUAL}} = 0.13, p = 0.008$ ); and having witnessed poverty in one’s nuclear or extended family ( $\beta_{\text{FAMILYPOVERTY}} = 0.11, p = 0.01$ ). In short, being female, spiritual, and having witnessed poverty within one’s own family are all associated with larger increases in public service motiva-

TABLE 5

Final fitted model for effects of SERVE upon Public Service Motivation of Ignatius University students, ( $n$  SERVE sections = 12,  $n$  students = 399)

<i>Fixed Effect</i>	Coefficient	<i>SE</i>	<i>t</i> ratio	<i>p</i> value
Intercept	1.52	0.18	8.45	0.0001
Gender	-0.11	0.05	-2.71	0.01
Religiosity	-0.11	0.05	-2.25	0.03
Poverty in Family	0.11	0.05	2.53	0.01
Spirituality	0.13	0.05	2.84	0.008
Initial PSM	0.58	0.04	14.85	0.0001
SERVE Participation	0.29	0.11	2.88	0.007
<i>Random Effect</i>	Variance	<i>SE</i>	<i>z</i>	<i>p</i> value
Random Effect of Student ( $r_{ij}$ )	0.11	0.03	3.47	0.0003
Random Effect of Section ( $u_i$ )	0.07	0.03	2.13	0.016

tion over the course of the 2008–2009 academic year. Somewhat surprisingly, characterizing oneself as religious was negatively associated with changes in public service motivation over the course of the school year. These results are taken up in the *Discussion*.

### *New Career Aspirations*

This study's qualitative interview data offered insight into how SERVE students describe and understand their changes in public service motivation. Of the 30 Ignatius University students who participated in qualitative interviews, five students credited SERVE with redirecting their career aspirations toward vocations directly related to their respective service placements. For example, Ignatius University student Felix Green explained that "Right now I am thinking about being a social worker. That actually could be a big effect of SERVE, to be honest. Just [seeing] social programs that work and don't work, and I want to be part of the good ones." Another student, Natasha Ingram, explained that "I have definitely rethought my major a few times because of this experience. I want to be involved in this kind of stuff, maybe not at St. James Shelter, maybe not even working with homeless people, but I would love to have my job somehow reach out to marginalized populations." A third student, Annie Bartone, explained that "I used to want to be a lawyer really, really badly. But after all my community service in high school and especially now after SERVE, I almost feel like that's not going to satisfy me anymore. . . . My dream would be to be a teacher at an inner city school."

Two other Ignatius University students described the SERVE Program as providing additional focus to their long-standing goal of pursuing careers in medicine. For example, Danny Wei noted that SERVE "hasn't changed my decision that I am going to be a doctor, but maybe what type of doctor." Specifically, Wei explained that his experience performing community service through SERVE had shifted his career goals towards "working in an area where most of the people are in need of health care and not so privileged [an] area." Likewise, Namwali Ezedi explained that "I have always wanted to go back to Zimbabwe to work [as a doctor], but I think what SERVE has done for me is allowed me to see that there are a lot of problems here too." As a result of SERVE, Ezedi began thinking about remaining in the United States to put her medical degree to work here. In their explanations, these seven SERVE participants offered further evidence that service-learning can increase participants' commitment to pursuing careers in public service (Jones & Abes, 2004; Markus et al., 1993).

### *Integrating Public Service into the Future*

Nine additional Ignatius University students cited the SERVE Program as having influenced their current (but still nascent) thinking about how to integrate public service into their professional lives. Several students characterized the SERVE Program as having altered their assumptions about pursuing a career in business. For example, Felicia Santos noted that “I thought I wanted to be that corporate woman, take over the world. I thought I knew what I wanted, but now ... I am having trouble justifying working a corporate position.” Likewise, Kathleen Wilmer explained that her experience in SERVE “made me kind of think that if I want to work in sports marketing, it’s kind of base in comparison to anything else I could be doing. It would be something I really enjoy, but does anyone else get any immediate gain from that?” Marisa Silver explained that, prior to SERVE, “I was under the assumption that you get a job and just come to work, so now it is like I do want to be able to integrate other things into work...I want to be able to have an effect on the community around me. SERVE put that into me.” Finally, Joe Antonucci planned to enter the business world but then transition to service-oriented work:

I plan on kind of getting into business the first couple years out of school and hopefully building up a little capital for myself so that after I could move onto something that might be more fulfilling, that might make me happier. Try and get some sort of business going that can help people, maybe some sort of organization that will be positive for the community.

In their descriptions of their altered career aspirations, a number of these SERVE participants described a heightened desire for their professional work to have a positive social impact. In so doing, they provided further evidence that participation in service-learning experiences can increase participants’ recognition of societal inequity and commitment to addressing this inequity (Moely et al., 2002; Vogelgesang & Astin, 2000).

### *New Conceptions of Public Service*

Eight of the interviewed students also credited SERVE with changing their *conception* of public service. Alex Denoble admitted that “I’ve always thought of community service as a burden kind of thing, like oh I was just doing this to make my resume look better, but ... now I am starting to think of it as more of a responsibility to my fellow humans

to work to help them or change their situation.” Another student, Sam Barksdale, explained that he now feels “a sense of responsibility for being part of a system that allows part of its community to fail, and so I feel a sense of responsibility for altering the system so that we eliminate the failures at the level of the oppressed.” Both of these students had come to see community service as a responsibility rather than a good deed.

A third student, Max Pincus, explained that SERVE “has changed my thought of what community service is and what it should be a little bit. I think we were taught in high school—get on a high horse; we are doing this great service. I think so many times we go in there, and it is us looking down on them or feeling sorry for them.” According to Pincus, as a result of SERVE, “I definitely realized I was trying to help and not serve. It was a good thing to learn early on and kind of make changes and balance that out.” For Pincus and several other SERVE participants, SERVE played a role in helping them to see public service as a symbiotic endeavor between server and recipient. Recall from this paper’s *Literature Review* that Battistoni (1997) characterized service-learning programs as possessing either “philanthropic” or “civic” learning objectives. The descriptions offered by these students suggest that the SERVE Program pushed participants to conceive of their service as a civic endeavor—one which emphasizes “mutual responsibility and interdependence”—rather than altruism or charity.

#### *How SERVE Works*

Finally, 15 of the interviewed SERVE participants offered explanations of precisely *how* SERVE had altered their conception of, and commitment to, public service. The majority of these students focused on the interplay between their service-work and readings in philosophy and theology. For example, Eddie McCabe explained that “the classroom environment really gives context for what you are doing. My senior year [of high school] I did hospice care, and I had no idea how to grapple with what I was doing. I just went and I talked to old people and then left. That was it. I didn’t have any time to reflect on it or anything like that.” Here, McCabe contrasted his experience in SERVE with prior experiences in high school as a means of highlighting the differences between community service and service-learning experiences—differences which have been reported by a number of other researchers as well (Flanagan, 2004; Vogelgesang & Astin, 2000).

Eight other students underscored McCabe’s point by citing specific books and readings that had altered their worldview, and, in so doing, fueled their commitment to public service. For example, Matthew Mul-

doon cited Allen Johnson's *Privilege, Power, and Difference*, which highlights the privilege afforded Americans who are White, male, heterosexual, and able-bodied. According to Muldoon, "We were reading Johnson who said that if you have those points in life, you should take them, and you are the one who is going to make social change. ... It leads one to see, I guess, other walks of life and just you are the one with the power to change that." In this description, Muldoon offered a window into how the assigned readings from the SERVE Program framed participating students' service through a justice-oriented perspective rather than a personal or participatory perspective (Kahne & Westheimer, 2003).

Another Ignatius University student, Lori Clarke, described readings by Dorothy Day as having changed her conception of how to *do* public service:

Right now we are reading Dorothy Day and she did a lot of service and stuff, and I feel like she liked to live with the people who are poor, not only because she wanted to help them, but because she saw their value and saw how they are good people. ... It gets me thinking about my [service] placement because just the way she addressed what she was doing so that it wasn't like a job that she had to do or felt like to get to God she needed to do this. It was more like she is doing this because she sees God in these people, and it is like she is drawn to help.

After reading Day's *From Union Square to Rome*, Clarke began to prioritize *enjoying* the company of the twelve-year-old she was mentoring rather than simply trying to help her. As Clarke explained, "Going to my placement, it's not like I am standing there and helping this girl because she is poor and she needs help. I am helping her because I enjoy [it]. We went to the aquarium on Sunday. I enjoy going to the aquarium with her because she is a lot smarter than I am about fish and stuff." In this comment, one can see that Clarke has come to see her service through the Jesuit emphasis upon "community participation [and] solidarity with other humans" (Cuban & Anderson, 2007).

A third SERVE participant, Felicia Santos, described how a theological text, Michael Himes' *Doing the Truth in Love*, helped her to connect public service to her religious beliefs. According to Santos, "What I really enjoyed about him was he talked about God not as a noun but as a verb. The fact that relationships are God and interaction and volunteering. We can't blame God for all the problems; we are co-creators with him, so you can't despair with everything that is going on in the world—you have to help it, you have to alleviate it." Santos character-

ized *Doing the Truth in Love* as “the most influential book I have ever read” and credited it with “opening up my eyes more and seeing community service as something that can be part of my life.” As noted in this paper’s *Literature Review*, numerous researchers have described a significant relationship between religiosity and public service motivation (Hodgkinson & Weitzman, 1987; Hoehn, 1983). In Santos’ explanation, one can see the positive interaction between her religiosity and growing commitment to public service.

Finally, a number of students focused on several of the heavier philosophical readings assigned in their SERVE classes. Joe Antonucci characterized himself as deeply impacted by learning Socrates’ perspective that “what was good for society was the best for the individual too, and that the greatest good of the person couldn’t be achieved without having the greatest good of society.” According to Antonucci, “Just learning about all the philosophers and everything has really given me a new perspective on the world and I guess life and everything.” Likewise, Kathleen Wilmer described the influence of learning about the Platonic ascent and explained that “Just on a day-to-day basis, I never expected to have a little Plato in the back of my mind, but I’m kind of guided by that now.” Wilmer admitted that “it’s kind of funny to say ‘SERVE changed my life,’ but this whole year has been such an eye-opening experience. ... It really makes you want to gain a greater understanding of the world and what’s going on in our society.”

Several other students, as well, expressed their astonishment at the effect of philosophical texts upon their worldview and self-concept. Marisa Silver characterized the philosophy readings as “surprisingly just very relevant to life.” Likewise, Cecelia Sullivan, who chose to minor in philosophy as a result of her SERVE experience, admitted that “I thought I would hate it because it has such a bad stigma attached to it. ... I thought it would be very dry and pretentious, but it is not like that at all.” Similar to the ethics students in Boss’s (1994) study who participated in service-learning, the combination of philosophy and community service enabled this study’s SERVE participants to reflect upon the social issues they encountered at their service placements and the role they envisioned themselves playing in addressing these issues.

### *Effects of Family Poverty*

Recall from the final fitted model of the survey data that there was a significant positive relationship between public service motivation and having witnessed poverty in one’s family. Of the 30 SERVE students who participated in qualitative interviews, eight students (27%) characterized themselves as having witnessed poverty within their nuclear or

extended families. This was proportional to the 30% of SERVE students in the larger sample who characterized themselves similarly.

In their qualitative interviews, six of these eight students expressed their belief that entering the SERVE Program with a more personal understanding of poverty had led them to experience SERVE differently than the majority of their classmates. Three students stated that their previous experiences with poverty allowed them to be more empathetic than their classmates. For example, Natasha Ingram explained that, although she had never been homeless, “I understand how it could happen, how you need to get help. I think a lot of people that come through [soup kitchens] aren’t homeless but they need that actual supplement so they can pay for bills and not food. We have never been at that point, but I guess I can understand that more.” Likewise, Lori Clarke explained that “Being kind of lower middle class, I feel like it obviously has an effect. ... Just seeing that and seeing how it (poverty) actually does affect people.” As a result, Clarke characterized herself as highly empathetic of people who are being “helped by government programs.”

Three more of these students characterized themselves as having *already* learned about poverty what many of their classmates were learning in SERVE for the first time. For example, Marcus Anderson expressed his surprise about many of his classmates’ ignorance about poverty. According to Anderson, “What people say in discussion group, not that it’s necessarily bad, but I wouldn’t think that someone who is 19 or 20 would still hold ideas like that before SERVE. I would think they would have learned it earlier than that.” Likewise, Annie Bartone explained that poverty “is so natural a part of my life that it’s almost scary. ... For them it’s like this eye-opening experience whereas my eyes were opened a really long time ago.” A number of other scholars have found experiences of poverty or early hardship to be predictors of high levels of public service motivation (Colby & Damon, 1992; Fischman, Schute, Solomon, & Lam, 2001; Keen & Hall, 2009; Seider, 2007). In this paper’s *Discussion*, we take up how these students’ perceptions of their own experiences in the SERVE Program can explain their larger shifts in public service motivation over the course of the year.

### *Effects of Religiosity*

Perhaps this study’s most surprising finding was that Ignatius University students who characterized themselves as religious demonstrated smaller increases in their public service motivation than students who characterized themselves as non-religious. This finding would seem to contradict a number of studies that have found religiosity to be posi-

tively associated with a commitment to volunteerism (Hodgkinson & Weitzman, 1987; Hoehn, 1983; Youniss, McLellan, & Yates, 1999).

Of the 30 SERVE participants who participated in qualitative interviews, 14 characterized themselves as religious and 16 as non-religious. Among those 16 participants who characterized themselves as *non-religious* at the outset of the academic year, seven credited the SERVE Program with offering a perspective on Christianity that they found compelling. For example, Cecelia Sullivan explained that, prior to SERVE, she had learned a “soft Christianity ... where you don’t have to help the poor and stuff like that.” In contrast, she explained that SERVE highlighted, “Just how [in] Christianity you are supposed to help those who need it most. ... It gave me sort of a humanitarian message about my religion as opposed to the Old Testament, which shows an unforgiving God.” Likewise, Lori Clarke described the powerful impact of reading *Jesus Before Christianity* which focused upon “how Jesus, as a person, lived with the poor people even though during that time they were seen as sinners and people shunned them.” Similar to her several of her classmates, Clarke appreciated this portrayal of Jesus Christ through a public service lens.

A third SERVE participant, Matthew Muldoon, explained that, prior to SERVE, he had eschewed his Catholic upbringing because he interpreted Catholicism to be espousing the belief that “you have to do X and Y to be a good Catholic or else you are damned to hell and all that stuff.” However, Muldoon described himself as greatly impacted by Dorothy Day’s writings about Catholicism. According to Muldoon, “What I think she teaches you is that you have to take away the main points of Catholicism like compassion for all, that type of thing, and kind of not worry too much about those other issues.” In this paper’s discussion, we take up how these explanations can account for our surprising finding of a negative relationship between religiosity and public service motivation.

### *Discussion*

Two research questions guided our investigation of Ignatius University’s SERVE Program. The first question focused on the impact of the SERVE Program upon participating students’ commitment to public service. Our analysis of pre-post survey data demonstrated that the SERVE Program had a significant, positive effect upon the public service motivation of Ignatius University students participating in the program in comparison to their classmates in a randomized comparison group. In other words, Ignatius University students who participated in

the SERVE Program came away from the experience, on average, with a stronger belief in the importance of community service and a deeper sense of responsibility for the wellbeing of struggling fellow citizens.

The second research question focused on students' perceptions of *how* the SERVE Program had deepened their commitment to public service. McAdam and Brandt (2009) have written that "instead of focusing on the difference between those who engage in any form of service or civic participation and those who don't, we should begin to focus on the features of these experiences that appear to promote long-term civic engagement" (p. 948). Through analyses of qualitative interviews with SERVE participants, we found that students pointed to several different features of the SERVE Program that had impacted their career aspirations, commitment to public service, and understanding of what constitutes public service.

As described in this paper's results, a dominant theme in students' descriptions of the SERVE Program was the interplay between their weekly community service placements and their readings in philosophy and theology. According to a number of students, readings by Plato, Socrates, Dorothy Day, and others helped them to distinguish between "helping" and "serving." More specifically, students came away from these readings with a newfound recognition that public service, at its best, allows both the recipient *and the server* to achieve their best selves. Or as Ignatius University student Alex Denoble explained: "Me helping them also helps myself become more human." In these students' explanations, one can see the powerful effect of the SERVE Program's "civic" (rather than "philanthropic") approach to service-learning— in other words, an approach that prioritizes "mutual responsibility and interdependence" over charity or altruism (Battistoni, 1997; Jones & Abes, 1997). Such an approach also aligns closely with the Jesuit ethic of prioritizing "solidarity with other humans" (Cuban & Anderson, 2007).

Another set of students described their SERVE experience as having reframed public service as a responsibility rather than a good deed. Assigned texts such as *Privilege, Power, and Difference* pushed students to recognize the many privileges they had been afforded and, equally important, to acknowledge the responsibility to work for a more just society that accompanies such privilege. For example, Sam Barksdale explained that he now feels "a sense of responsibility for being part of a system that allows part of its community to fail, and so I feel a sense of responsibility for altering the system so that we eliminate the failures at the level of the oppressed." In the explanations offered by Barksdale and other students, one can see the effects of the SERVE Program's explicit

goal of deepening participating students' "critical consciousness"—an awareness of existing social inequities and their history including the processes and outcomes of oppression (Watts, Williams, & Jager, 2003). By virtue of this goal of deepening critical consciousness, the SERVE Program would seem to fall into the category of program that Kahne and Westheimer (2003) describe as taking a justice-oriented approach to service-learning—"one that calls attention to matters of injustice and to the importance of pursuing social justice goals" (p. 243). Such an approach aligns closely with what Fleming (1999) described as a traditional "Jesuit focus on educating students for a just society" (p. 2).

A third set of students credited the SERVE Program with portraying public service as a core component of their relationship with God. For example, Felicia Santos characterized *Doing the Truth in Love* as the most influential book she had ever read by virtue of having taught her that "We can't blame God for all the problems; we are co-creators with him, so you can't despair with everything that is going on in the world—you have to help it, you have to alleviate it." Likewise, Cecelia Sullivan characterized several of the assigned texts as offering her "a humanitarian message about my religion as opposed to the Old Testament, which shows an unforgiving God." Scholars have long pointed to a relationship between religiosity and a commitment to public service (Hodgkinson & Weitzman, 1987; Hoehn, 1983; Youniss, McLellan, & Yates, 1999); however, Santos, Sullivan, and a number of other students described themselves as energized by their study of theological texts through the SERVE Program's justice-oriented lens. Once again, such a justice-oriented approach to theology can be seen as aligning closely with the Jesuit tradition (Heffner & Beversluis, 2002). As noted in the fourth decree of the Society of Jesus's 1973 General Congregation, "The mission of the Society of Jesus is the service of faith, of which the promotion of justice is an absolute requirement" (Fleming, 1999, p. 5). As is evident in this decree, the Jesuit tradition places a strong emphasis on service and social justice.

In short, this study's quantitative survey data and qualitative interview data suggest that the impact of the SERVE Program upon participating students' public service motivation was due, in large part, to the justice-oriented framework through which SERVE faculty and students synthesized the program's assigned readings and service experiences. Recall from the *Literature Review* that several scholars characterized a justice-oriented framework as the framework least commonly invoked by service-learning programs (Boyle-Blaise et al., 2006; Kahne & Westheimer, 2003). However, by virtue of its positioning within a Jesuit university, the SERVE Program was able to frame its philosophy, theol-

ogy, and community service through an unambiguous, justice-oriented lens. In contrast, secular institutions that situate their service-learning in a similar justice-oriented framework risk being accused of “attempting to deliver a very specific and highly political notion of the truth under guise of neutral pedagogy” (Butin, 2006, p. 486). Westheimer and Kahne (2003) have reported that, fearful of such accusations, “A vast majority of school-based service-learning and community service programs embrace a vision of citizenship devoid of politics. . . . These programs privilege individual acts of compassion and kindness over social action and the pursuit of social justice” (p. 243). In short, many service-learning programs are reluctant to embed their students’ learning in the justice-oriented framework that had such a powerful impact upon the SERVE Program’s college-age participants.

This study is not the first to arrive at such a conclusion. In their study of service-learning at a Catholic high school, Youniss and Yates (1997) noted that the adolescents in their study appeared to benefit greatly from a service-learning program unambiguously “framed in a Christian theology of justice” (p. 83). These scholars went on to note that such a benefit “challenges programs that are not structured within an explicit ideological framework of, for example, a religious institution or movement-based organization, to articulate clearly the overarching values represented by service participation” (p. 141). In other words, a service-learning program such as SERVE, which is situated on a Jesuit campus, has little difficulty articulating the values that the program is intended to promote and the framework through which the program’s readings and service experiences will be interpreted. For service-learning programs on secular campuses, on the other hand, it is crucial that these programs take on the challenging task of articulating the values they are seeking to promote as well as the framework (or frameworks) through which they intend participants to make sense of the service-learning experience. Such articulation is by no means easy; however, this study of the SERVE Program suggests that a service-learning program guided by a clear set of values and interpretive framework can significantly impact the public service motivation of participating students.

### *Significant Predictors*

Although participants in the SERVE Program demonstrated, on average, positive shifts in their commitment to public service, several demographic variables significantly predicted Ignatius University students’ shifts in public service motivation. These demographic variables included gender, experiencing poverty within one’s family, religiosity, and spirituality. On average, female students in the SERVE program demon-

strated larger increases in public service motivation than did their male classmates. The deeper interest of women in public service has been well documented by numerous scholars (Nolin et al., 1997; Youniss et al., 1999), and it is notable that women in the SERVE Program outnumbered men by more than 50%. The PSM differences exhibited by male and female SERVE participants suggest that female students are not only more likely to participate in public service but may also be more influenced by the public service experiences in which they participate.

Characterizing oneself as spiritual was also a significant predictor of shifts in public service motivation over the course of the SERVE experience. Spirituality has been defined in the research literature as “the internal process of seeking personal authenticity, genuineness, and wholeness; transcending one’s current locus of centrality; [and] developing a greater connectedness to self and others through relationships and community” (Bryant & Astin, 2008, p. 25). Because there were (unfortunately) no questions in this study’s interview protocol about spirituality, this quantitative finding cannot be compared against this study’s qualitative interview data. However, Astin (2004) has reported that “aspects of the service learning experience appear to be especially relevant to issues of spirituality” (p. 40). In particular, Astin observed that “The entire process is built around *connectedness*, not only between the students and the service recipients, but also among the students themselves” (p. 40). As noted in the preceding paragraphs, the Jesuit ethic framing the SERVE Program placed a particular emphasis on the connectedness that Astin characterizes as central to issues of spirituality. If the students who identified themselves as “spiritual” can be characterized as the students most open to connecting with others, then perhaps it is not surprising that these students were more impacted by their experiences in the SERVE Program than their classmates who characterized themselves as “not spiritual.”

Both this study’s survey and interview data suggested that SERVE participants who had witnessed poverty in their nuclear or extended families experienced larger increases in public service motivation, on average, than their SERVE classmates. A number of scholars have found that experiences of early hardship are associated with a later commitment to service-work and social action (Colby & Damon, 1992; Fischman, Schute, Solomon, & Lam, 2001). Moreover, Seider (2007) found that such hardship can instill in young adults an ethic of care that is later catalyzed into a deep commitment to public service. Perhaps, then, while the majority of SERVE participants required more time to reflect upon the prevalence and effects of poverty to which they were being exposed for the first time, those participants who already had first-

hand experiences with poverty were able to shift more quickly into reflecting upon their role in addressing these inequities. This possibility is supported by Keen and Hall's (2009) work on service-learning and college students who have experiences with marginality. According to these scholars, "This marginality may sharpen their critical abilities and desire to connect with community partners as well as dialogue partners on campus. They may also have an easier time connecting with challenges facing the communities where they worked" (p. 72).

Perhaps this study's most surprising finding was that Ignatius University students who characterized themselves as religious demonstrated smaller increases in their public service motivation than students who characterized themselves as non-religious. This finding would seem to contradict a number of studies that have found religiosity to be positively associated with a commitment to volunteerism (Hodgkinson & Weitzman, 1987; Hoehn, 1983; Youniss, McLellan, & Yates, 1999). While an interpretation of this finding is only speculative, this paper's qualitative interview data revealed that one way in which the SERVE Program deepened the public service motivation of its students was by presenting a more "humanitarian" version of God and religion. For example, Cecelia Sullivan—who characterized herself at the outset of the academic year as non-religious—explained that one of the ways in which SERVE influenced her commitment to public service was by giving her "sort of a humanitarian message about my religion as opposed to the Old Testament, which shows an unforgiving God." For those SERVE participants who *already* considered themselves religious, perhaps this lever was less influential upon their commitment to public service. As a result, SERVE participants who had initially characterized themselves as 'not religious' demonstrated, on average, greater shifts in their commitment to public service.

### *Limitations*

With this study, we have sought to utilize an experimental design and mixed-methods approach to make an important contribution to the service-learning and higher education scholarship; however, there remain limitations to this study that will need to be addressed in future research. For example, the uneven sample size of this study's experimental and control groups does reduce the statistical power of the ensuing quantitative analysis; specifically, the estimated causal effect is less certain because of the larger confidence intervals on the point estimates for the control group. Although researchers have found that uneven sample sizes in random assignment experiments do not, on average, introduce bias, it would be prudent to replicate this study with a more balanced

sample (Avins, 1998; Sposto & Krailo, 1987; Torgerson & Campbell, 2000).

A second limitation is that the study's key measure gauges changes in attitude rather than behavior. While it is important to learn that the SERVE Program results in significant changes in participants' public service motivation, it would be preferable to learn if participation in SERVE is followed in subsequent years by high levels of participation in on-campus opportunities for community service and social action as well as by the eventual pursuit of careers in public service, government, and the not-for-profit sector. In concert with Ignatius University's SERVE Program and Office of Sponsored Research, we intend to contact this study's participants (in both the experimental and control groups) in subsequent years to address these important questions.

A third limitation to this study is its unique context. Ignatius University is one of only 28 Jesuit universities in the United States and ranked by *U.S. News & World Report* as among the top 100 colleges and universities in the United States. As a result of these characteristics, this study's findings cannot be assumed to be generalizable to all American college students. Perhaps a program that includes readings in theology finds a more receptive audience among students who have chosen to attend a Jesuit university. Perhaps the lessons learned in SERVE receive greater reinforcement on a college campus which cites the ethical development of its students as part of its core mission. In short, more research in more diverse contexts will be necessary to draw firm conclusions about the role of philosophy and theology in deepening the public service motivation of American college students.

### *Conclusion*

In this study, the Ignatius University SERVE Program strengthened the public service motivation of participating students by combining meaningful community service with readings in philosophy and theology. As described in the results, different types of readings within these fields proved influential with different students and interacted with their community service experiences in different ways. For some Ignatius University students, the philosophical texts highlighted the symbiotic nature of public service. For other students, the theological readings allowed them to consider religion and religious doctrine through a public service lens.

In this paper, we have described both the capstone courses in moral philosophy that were a staple of a university education in nineteenth century America as well as the explosion of service-learning oppor-

tunities on American campuses at the start of the twenty-first century. In its intermingling of old and new, Ignatius University's SERVE Program has developed a promising approach to fostering a commitment to public service which other universities could benefit from examining in greater detail. Certainly any program will need to be tailored to the particular students, settings and context of the university at which it is implemented, but there seems to be tremendous potential in enlisting a university's philosophy and theology faculty in guiding students in contemplation of the "big questions" that meaningful community service inevitably raises.

## APPENDIX

## Taxonomy of Fitted Models

Taxonomy of fitted multi-level models describing the relationship between Ignatius University students' public service motivation and their participation in the SERVE Program, controlling for select background characteristics of the "section" in which SERVE participants are enrolled ( $n$  SERVE Sections = 12,  $n$  students = 399)

Predictors	Model 1 Unconditional Model	Model 2 Demographic Characteristics	Model 3 Adds Initial Public Service Motivation	Model 4 Adds Section-Level Characteristics	Model 5 Adds Participation in SERVE
Intercept	3.95****	40.09****	10.97****	10.93****	10.52****
Philosophy v. theology				0.04	
SERVE participation					0.29***
Gender		-0.19***	-0.14***	-0.16**	-0.11**
Religiosity		-0.04**	-0.11**	-0.12**	-0.11**
Spirituality		0.19***	0.11**	0.10**	0.13**
High school service		0.02			
Parent volunteerism		0.02			
Parent service-oriented		0.02			
African-American		-0.16			
Latino		0.04			
Asian		-0.21**	-0.11		
Poverty in family		0.15**	0.12**	0.15**	0.11**
Class status		-0.04			
Political orientation		-0.10***	-0.03		
Christian		0.09*	0.10*	0.09	
School of business		-0.04			
Initial PSM beliefs			0.57****	0.56****	0.58****
Indiv-Level Variance	0.22	0.15	0.10	0.13	0.11
Section Level Variance	0.08	0.11	0.08	0.05	0.07
-2 Log Likelihood	637.5	550.7	405.3	383.1	379.2

\* $p < 0.10$ . \*\* $p < 0.05$ . \*\*\* $p < 0.01$ . \*\*\*\* $p < 0.001$

## Notes

<sup>1</sup>Ignatius University, the SERVE Program, and all students in this paper are referred to by pseudonyms.

<sup>2</sup>Of the 12 faculty members who teach in the SERVE program, three of these faculty members teach two SERVE sections. As a result, there are 15 different SERVE sections taught by 12 different faculty members. However, there was not enough variability in this sample to add a third level to the model. As a result, we made the decision to nest the SERVE participants by professor rather than assigned section.

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